

BOOK COMMENTS

The secret arts of **Chinese Leg Manoeuvres** in picture by master Lee Ying-ang is an excellent book on foot-fighting. It should be of interest to all self-defense enthusiasts, because the leg is stronger and longer than the arm.

Osmo Tuiskula
Combat Sports Service

Mr. Lee Ying-ang's book **Chinese Leg Manoeuvres** is the answer to all followers of Oriental Self-defence who want a clear, concise instructional book. I find it so practical, that I recommend unreservedly to all members of Judo, Karate, Kenpo and the other Gung-fu systems. Certainly he is one of the most qualified authors, who will make a vital contribution to the now evident and world wide interest in Chinese Self-defence. Let's hope he'll have more books to offer real soon.

James Y. Lee
Author of "Modern Kung-Fu"



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IRON PALM IN 100 DAYS by Lee Ying-ang

IRON PALM

in

100 DAYS



By
Lee Ying-ang

Author **Lee Ying-ang**

Translator **K. W. Loke**

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PREFACE.

Throughout the centuries in China, experts in the art of the Iron Palm existed. Their skill was perfect to an extent hardly imaginable.

Since the Ming Dynasty (1368 - 1662) at the time when the inner School of Pugilism was started, the art of the Iron Palm was degraded by both students and higher officials, as an art which is base and vulgar and unbecoming for anyone to employ himself in study. Thus, a great art gradually subsided into oblivion and was taken up by street vendors and quacks. The author in his earlier years, took up this art and in his prime, could break five bricks with his open palm. He of course cherished great pride in his skill until he met his teacher Mr. Kwok Kee Fung who said, "The study of pugilism is primarily to promote health and secondarily to assist us in self defence. In its pursuance, if we choose to initiate our study through mastery of the hard school first, we are merely discarding the fundamental for the sake of the insignificant. And, even if we do achieve a certain degree of skill, we can only be compared to a dragon that is blind. Now, your Iron Palms to you are like two daggers but if you do not possess the skill in wielding these two daggers, what is the use of possessing them? If you do not believe, you can try your skill on me." The author did try his skill on Mr. Kwok but to his disappointment and dismay, he found that he could not put it to effective use. He was thus satisfactorily convinced. Mr. Kwok continued, "The Iron Palm is a killing art and killing contravenes your original principle of helping and healing people when you took to the study of Chinese Medicine. I suggest that you should discard this art and concentrate on the art of prolongation of life." Since the author by profession is a Chiropractor and in fear that he might accidentally injure his patients, he discarded the study of the Iron Palm and in accordance with the advice of his teacher, took up the study of the Inner School of Chinese Martial Arts.

In recent years, Mr. Rikidozan introduced the Karate chop to the wrestling world and thus initiated a craze for the study of this Karate chop, on an international scale. Most of these enthusiasts practise this chop by what is known in China as the 'Direct Method'. No medication is employed as an adjuvant and in many cases, practice is not carried out in a step-like manner. Thus, injury of the hand bones and disfigurement of the hands, are not uncommon occurrences. In recent years, many are treated by me because of these complaints. In the hope that future enthusiasts could avoid such unnecessary mishaps the author proposes therefore to write this booklet and to disclose the innermost secrets in training. He guarantees that if the instructions here are carried out to the very letter, mastery of the Iron Palm can be achieved in a hundred days.

Included at the end of this book, are twenty methods of self defence with the Iron Palm. It must be remembered however that Iron Palm is a killing art and the author strongly advises it's use only in moments of absolute necessity. Its indiscriminate use and its use to bully others, is strongly deprecated. Always remember that a skilful person will always meet with another yet more skilful. Also, the laws of a country and the laws of Nature make killing a criminal offence and a mortal sin. Those who therefore apply their skill wrongfully, invite their own doom.

The author wishes to acknowledge his thanks to Mr. Kong Chau for demonstrating the various aspects of the art and to Dr. K. W. Loke for his translation of the text.



The origin of the Iron Palm.

Throughout the various dynasties in China, there were numerous experts in the art of the Iron Palm but, it is not clear from which dynasty or from whom, this art was originated. The earliest record available is the secretive Shaolin text, the "Yi Chin Ching or Sinew Changing" (易筋經) where a detailed section is devoted to the art of training the palm and the method recommended is akin to the "straight forward" method which will be discussed later.

To quote from context, the text runs as follows, "... After basic training, energy is reserved for training the hand. The method is to wash the hands in luke warm water and then gradually wash them in water that is boiling hot. The whole palm and the wrist must be immersed in such water. After withdrawing the hands from the immersion and without any attempt to wipe them dry, they are waved about, while at the same time, a conscious effort is made by the mind to have the 'Chi' (氣) traverse across the hand towards the finger tips. As to strengthening the fingers, the method used is to mix both black and green peas in a container and to thrust the hand into these peas repeatedly. The first method described is the "Washing method" which is designed to improve the circulation and the second method using peas, is designed to harden the skin through friction.

Training in the manner described, will in time, allow Chi to reach the finger tips giving them power and strength. At the same time the skin, ligaments and bones, will be hardened. When not in use, such seasoned hands, would not differ from those of a normal person but, when called to action, they are as hard as iron and nothing can withstand them. This is because strength emanates from the bones " (Fig. 1).

After going through this section of the Shaolin text, it can be surmised that the Iron Palm probably owes it's origin to this source.

鍊手餘功

易筋經

內壯論上卷

五

行功之後餘力鍊手其法常以熱水頻頻湯洗
初溫次熱最後大熱自掌至腕皆令周遍湯畢
不用拭乾即乘熱擺撒其掌以至自乾擺撒之
際以意努氣至於指尖是生力之法又以黑棗
二豆拌置斗中以手挿豆不計其數一取湯洗
和其血氣一取二豆能去火毒一取磨礪堅其
皮膚如此功久則所積之氣行至於手而力充
矣其皮膚筋膜兩堅着骨不軟不硬如不用之

The Formal Exercises (Chuan) in relation to the Basic Exercises (Kung)

"To train only in the Formal exercises and not in the Basic exercises is futile." The Formal exercises give us only the technique of defence but, the Basic exercises give us the foundation of the Boxing Art.

An art of defence, must be accompanied by a firm foundation or else, it would be useless when called upon to subdue an enemy. Such groundless art could only be classified among the common lot of "embroidered legs and flowery fists" which is an expression in Chinese, coined to ridicule those, who by merely attending to the formal exercises and neglecting the basic ones, cause their movements to lack strength and power.

That is why famous masters of the past, as well as those of the present, never bias themselves by concentrating only on one aspect of a dualistic art.

The basic exercises, can be classified into the external and internal type. That with form (i.e. that which can be seen) belongs to the external and that without form, to the internal. The internal type aims at training the Chi. The sitting meditative method of the Shaolin School and the "Guiding" method of the Wu Tang School belong to this category. The internal type is difficult to master without the assistance of a good teacher.

The external type aims at toughening the bones, ligaments and skin. The Iron Palm, the Iron Vest belong to this category. This latter category, is also quite remarkable in that by training in it, one can reach such a state of perfection, that the skin, muscles and bones would be so hardened that even swords and lances could not pierce them.

The external type again can be subdivided into the hard and soft type. In comparison, the soft type is more difficult of mastery, for after acquisition of the art, internal injury can be inflicted on an opponent, without any obvious sign of external injury. Further a stage could be arrived at, when a punch can be delivered, to cause the death of another without direct physical contact. To be able to perfect the art to this stage, is akin to mastery of the internal type mentioned above. The "Cinnabar palm" and the "Light weighted art" belong to this variety.

The hard type in comparison with the soft, is easier to master. It aims at external strength yet, it's effects can be frightening. If there is perseverance, it can be mastered even without the assistance of a teacher provided that certain recommended measures are followed. Because of it's easiness, many take up this type of training. The Iron Forearm and the Angel's Palm belong to this variety.

The Iron Palm embodies both qualities of the hard and soft type. In the year 1928, Mr. Ku Yu-cheong (顧汝榮) Fig. 2 of Kwangsu Province (江蘇省) sojourned to Kwantung (廣東) to popularise the art of Chinese Boxing. It so happened that at that time in Canton, there was a Russian strong man who was giving an exhibition of his prowess. The Russian owned a magnificent horse and proudly made an offer of a rich reward to anyone, who could subdue the animal. Many experts in the Chinese Boxing Art made their attempts but, many of them were injured in the process. Mr. Ku, unable to tolerate any further humiliation of his colleagues, took up the challenge. In a matter of seconds, he succeeded in delivering a single slap on the animal's back whence, the animal out of sheer agony collapsed on the floor and after a few pitiful neighs, died. According to Master Lau Fat-Mang (劉法孟) of the Eagle Hand (鷹爪) School, who was present during the incident, a post mortem dissection was later performed on the horse. The findings of that post mortem showed that there was no external sign of injury but, the internal organs of the animal were split and it's backbone revealed a large bruise. If what was described was true to the facts, then Mr. Ku was a master of the soft type of Kung fu, it is not possible to inflict internal injury without external signs with the hard type.



Mr. Ku Yu Cheong, when exhibiting his Iron Palm, could, among a pile of bricks, selectively break any one at will, leaving that on the surface unmarked.

This picture shows Mr. Ku breaking a layer of 12 bricks.

The Basic Exercises in relation to Age

There is no age limit in training in the Basic exercises. If there is perseverance, success can be expected. Exceptions to this rule, however, do occur. In training in the soft type of Basic exercises, a younger person is more suitable, especially one who is under the age of twenty. This is because youth, with innocent unmarred and with only drinking, eating and sleeping to attend to, is usually devoid of worries. He can thus concentrate and with his youthful vitality to assist him, success is the most likely outcome.

As to an older person, he is plagued by sentiments and anxieties. His bodily system is easily affected by both internal stress and by the external environment. If he wishes to master the soft type of basic exercises, he must rid himself of internal stress and must calm his spirits before he could hope to make progress. And, would this not entail much time and energy? Besides, even if success in mastering the art be his final reward, it is not difficult for him to be taxed again with the same sentiments and anxieties, that beset him in the beginning. That is why, it is not easy for an older person to train up in the soft type of basic exercises. However, an older person, should prove more suitable to the hard type of Basic exercises than a younger person. This is because, the hard type imposes a great strain on the physique and a younger person may have his growth stunted. On the other hand, an older person whose development is already complete is not likely to suffer such adverse effects.

It is claimed by the older generation that "When there is breath, there is strength and when there is strength, there is ability to train." Nevertheless, the older person, who is weak in constitution, should forego such training lest his health would be further jeopardised.

Training in the Basic Exercises (Kung) in relation to Medication.

The method of training used in the external type of 'Kung' is unnatural. From what is unnatural, it aims to achieve the natural. In training for the Iron Palm, it is rare to have no breach of the skin and to have no bleeding, as the hands and fingers, which are made of muscles, ligaments, bones and skin, have to be knocked against iron filings. The indirect method I am going to recommend, is comparatively a more natural method but, even this method, if unassisted by medication, could lead to interference with the circulation and cause pain, swelling and bruising. If carried too far, the stagnation of blood in the fist and fingers, can hamper the movements of the arms and can even cause injury to the internal organs. To prevent such injury, it is necessary, before the commencement of training, to wash the hands with the right type of medication. This medication must be given sufficient time to act in order to enable it to penetrate into the ligaments and flesh so as to give protection to these tissues and to increase their resistance to trauma. In this way, even if greater force is exerted, there would be no danger of bleeding or painful bruising.

After a training session, wash the hands again in such medication, and the bones and ligaments will feel more comfortable, the skin and flesh will be toughened and injury is not likely to occur. Further, such medication assists in promoting progress and obviates the unnecessary delay and all the attendant side effects of training. That is why, such "Kung" is inseparable from the use of medication.

The three important requisites in training.

In training, there are three important requisites. It is important to have foreknowledge of these or else even if success in the art is attained, there would be unpleasant effects. These three important requisites are:—1. Gradual progress 2. Perseverance 3. Temperance in sexual activity.

The physique of a person, who has received no training in the Martial Arts, compares much unfavourably with that of one, who has had such training. Such a person, if he wishes to train in "Kung", must train in it gradually and in stages so that his bones and ligaments are given time to adjust and adapt. At the onset of training, if he goes all out and rely solely on brute strength, he is bound to suffer ill effects. A light injury may cause an interference with his circulation or an impairment of the function of his ligaments but, a heavy one, may give him internal injury or may even cost him his life.

Many disabilities are commonly seen in young men, who have over-exerted themselves in training. As a matter of fact, a youthful death among over-enthusiastic trainees, is not an uncommon occurrence. People often erroneously attribute such ill effects to the Martial Arts and ignore the fact that these unpleasant effects, are brought on by the negligence of the trainees themselves. The author, when training in his youth, had a cotenant, who secretly imitated his training methods. One day, he accidentally came across his friend's training and found that the man was exerting sheer brute strength, without utilising the right "Chin". The friend did not know how to relax, but merely slapped the sand bag with all his might. The author pointed out his mistake and advised him to slap the sand bag in a light and relaxed fashion and to aim at gradual progress. Unfortunately, the man had already trained by himself for three weeks and was able to break a brick. Under the circumstances, he paid no heed to the author's advice and continued to train in his own unorthodox way. The tragic result was that after a month or so, due to the improper use of "Chin" this friend developed a chronic heart condition and was advised by his

doctor to give up all forms of strenuous exercises. In fact, the man did not completely recover even after a year's rest.

Since we know that gradual progress is necessary, we should then have perseverance and together with the assistance of a good teacher, the art is not difficult to master. On the other hand, if we dread difficulties and seek the easy way out by giving up halfway, then we are no better than one, who has not trained at all before.

Whenever this art is discussed, nine out of ten people crave to become an expert, but one who can train conscientiously from beginning to end and achieve final success is difficult to come by. And, such a one, would be one among a hundred enthusiasts.

What is the reason for this? Is it true that the Martial Arts are so difficult? The answer is obviously in the negative. The true reason, is a lack of perseverance. Irrespective of whether it is the hard or the soft type of art, if there is perseverance, three year's training would lead to a 'minor success' and ten years, would lead to a major one. It is rare to see one's efforts unrewarded when there is perseverance. Besides gradual progress and perseverance, there is the other important factor which is the most difficult to abide by and this is, temperance in sexual activity.

Sex, as a matter of fact is beneficial to mankind but, without temperance, its danger can be likened to a devastating flood or can be likened to a wild animal, gone on a wild rampage. A flood and a wild animal, can be avoided but, sex is something difficult to escape from, for men derive considerable pleasure from it. This liking for sex, is particularly strong in a man who has trained himself in the Martial Arts because, he usually possess more stamina and vitality than the average person.

It is normal for an average person to practice temperance when it is his wish to improve his health. This inhibition is the more necessary in a trainee in the Martial Arts. If sexual activity is not limited, it can dissipate one's energy and weaken one's strength. Sexual activity, is thus in direct apposition to the principles of the Martial Arts, which aim at conservation of strength, energy and vitality.

The different schools and their methods.

Different individuals vary as to their abilities and experiences. Their methods of training, therefore, vary accordingly, and this accounts for the development of the different schools. The author has made a thorough investigation of the methods of these various schools and his conclusion is that, all the different methods vary very little and could in fact be resolved into two principal methods. The first is the direct and the second is the indirect method.

The Direct method is more or less similar to the method described in the Shaolin "Yi Chin Ching" or "Sinew Changing". A large drum is used to contain about ten or more catties of green and black peas. The trainee should then stand beside this container and adopt the "straddle horse" stance. He should then stretch his fingers and thrust them vertically downwards into the peas until they reach the bottom of the drum. When he has done that, the next step is to grasp his fingers and pull his hand upwards. When his hand has reached the top, he should open up his hand and slap the open palm on to the top of the peas. The movement of thrusting, grasping and slapping should be considered as a single movement. At the onset, only three such movements, should be attempted. After such a session, the hand should be washed with medication. Training should be done thrice a day, in the morning, noon, and evening. After a year, when most of the peas are broken up, they are changed for new peas, but this time, some iron filings are added so that there is an equal quantity of peas and iron filings. The same method of training is carried on for another year, by which time, most of the peas would again be broken up. After this, only iron filings are used and training is continued for yet another year. At the end of three years, a minor success, would have been achieved. If further training is intended, coarser iron filings are used and again, the same method of training is employed. With the Direct method, however, the trainee's hand is likely to take on a rough and coarse appearance which would suggest to people that it's owner, had trained with the Direct method.

Training with the Indirect method is quite different from the above. Instead of a container a two layered coarse cloth is used to make a pillow, which should measure three feet in length and two feet in width. The inside of this pillow should contain an equal quantity each, of green and black peas. During training, the pillow is hung up by a rope. The trainee should then step forwards and slap the pillow with his open palm. Next, he should then slap it with the back of his hand. Both these movements should be regarded as a single movement. At the beginning of training, eight such movements should be attempted. After a training session the hands are again immersed in medication. Training should be done thrice a day in the morning, afternoon and evening respectively. After a year, the peas should be more or less broken up. They are then changed for new peas and an equal quantity of iron filings is added. After another year's training, most of the peas would again be broken up and, this time, only iron filings are employed. Training is then continued for yet another year.

If further training is required, all that is necessary, is to continue training with iron filings alone. The Indirect method of training does not give rise to coarse and ugly hands and unless the hands are subjected to direct scrutiny, it is difficult to make out their difference from those of a normal person. The Indirect method is, therefore, the better method.

LEE'S HUNDRED DAYS METHOD

It is not advisable to employ too rough methods in training the palm. The method to be recommended, is a gentle one and is a derivative of the Indirect method. It not only treats the hollow of the palm and the back of the hand, but also the fingers, the base of the palm and the inner side of the hand as well.

The force utilised includes Stamping, Throwing, Clutching, Stamping and Dabbing etc. Besides, only a hundred days are required for mastery and achievement of the art does not result in coarse and tough hands. The method of training is as follows:

1. Equipment:

A bag made of two layers of coarse cloth, measuring two feet long and one foot wide, is filled with iron filings to a thickness of three inches. If no iron filings are available an equal quantity of black and green peas, should serve the same purpose. The bag is then placed on a table or bench, which should be of such a height, that it reaches a level slightly higher than one's knees.



II. Method:

1. Slapping Method.

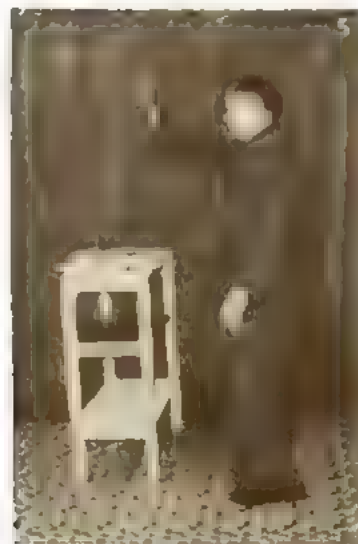
When slapping, it must be realised that the whole hand is utilised. (This includes the palm and the fingers.) Raise the hand to a height which is at the same level as the crown of the head. (See Fig. 3.) Then focus attention on the hollow of the palm and slap downwards on the bag. (See Fig. 4)

Note: When training make sure that the shoulder and the whole arm is relaxed. Avoid exerting strength.

2. The Throwing Method.

In this method, the back of the hand is utilised for the purpose.

After performing the 'slapping' method, raise the arm up in the manner as shown in Fig. 5. Then focussing one's mind on the back of the hand, 'throw' it on the bag, as shown in Fig. 6.



3. The cutting method.

In this method, the side of the palm is made use of.

Raise the arm upwards as shown in Fig. 7. Then, focussing attention on the side of the palm, 'cut' downwards on the bag. This cutting movement, is similar to cutting on an object with a knife. (See Fig. 8).

4. The Stamping method.

The base of the palm is employed for this method.

First raise the arm up as seen in Fig. 9. Then, concentrating on the base of the palm, 'stamp' it downwards on the bag. (See Fig. 10)

5. The Doting method.

The tips of the fingers are made use of in this method.

Raise the arm as shown in Fig. 9. Then flex the fingers of the hand, focus attention on the finger tips, relax the arm and shoulders and 'dot' them downwards. (See Fig. 11.)





The above five methods should be regarded as a single exercise. At the beginning, one should measure up to one's ability and train only thrice a day namely in the morning, afternoon and evening. Do not exceed three periods in training and at each period one should not do more than five exercises. After each exercise, medication should be applied before proceeding to the next.

III. Medication:

Before each exercise, pour a little Leo's Liniment on to the palms and rub the medicine on the hollow of the palm, the base of the hand or the finger tips, as the case may be. The medicine should be rubbed in until a feeling of warmth is felt. Then, proceed with the exercise and after each exercise, the same thing should be repeated.

IV. Precautions:

1. Do not open one's mouth while training or else, dust would be aspirated into one's system and this is in variance with good health. It is best to put on a mask so as to filter off the dust. On alternate days, it is best to sip some hog's blood, to clear the gastrointestinal system.
2. Avoid exerting strength from the arm. As it is the training of the palm that is aimed for, make sure that the arm is completely relaxed. Force should only be exerted at the wrist and at the palm. This way, Chi would permeate through the hands and also, injury to the internal organs can be avoided.
3. Avoid lack of concentration:

If there is no concentration during training, Chi will not traverse the arm to the palm and chi will not be developed.

Save your hands!

Enhance your power!

with

LEE'S LINIMENT

This medication is a secret recipe used by the Shaolin monks, a thousand years ago. The use of it ensures protection to your hands and prevents their disfigurement. It also enhances their power.

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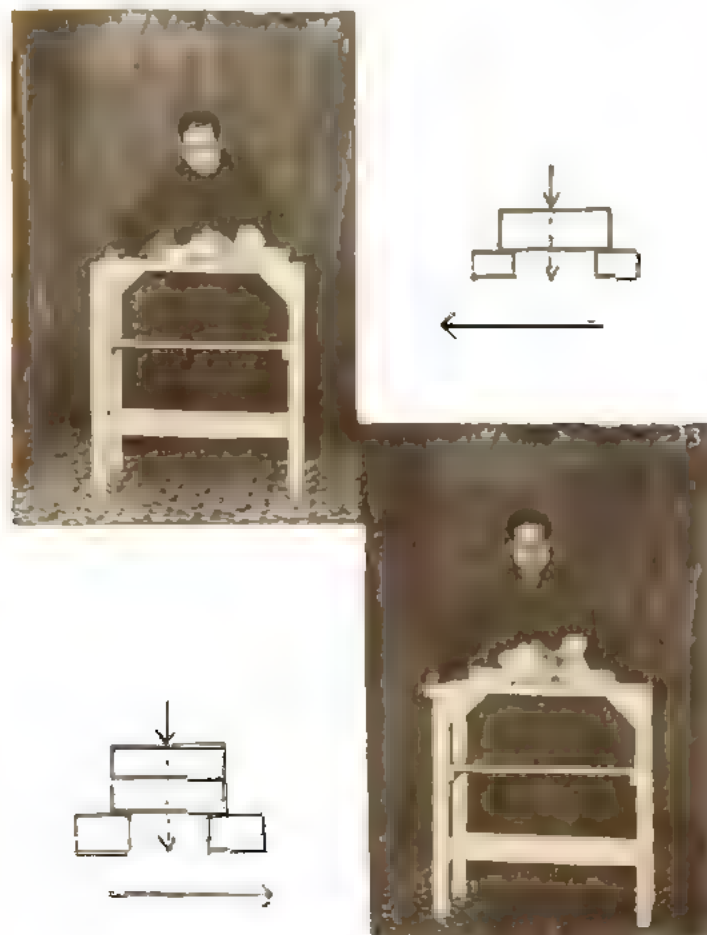
V. Other measures:

After a session, rub both palms against the knees until they are warm. Get up slowly from the straddle horse stance, relax mentally and then walk about for a certain length of time. Simultaneously, lightly swing both palms about and also gently kick the legs forwards a couple of times, to relax the tension on the ligaments, and to normalise the circulation to the limbs.

VI. Testing out:

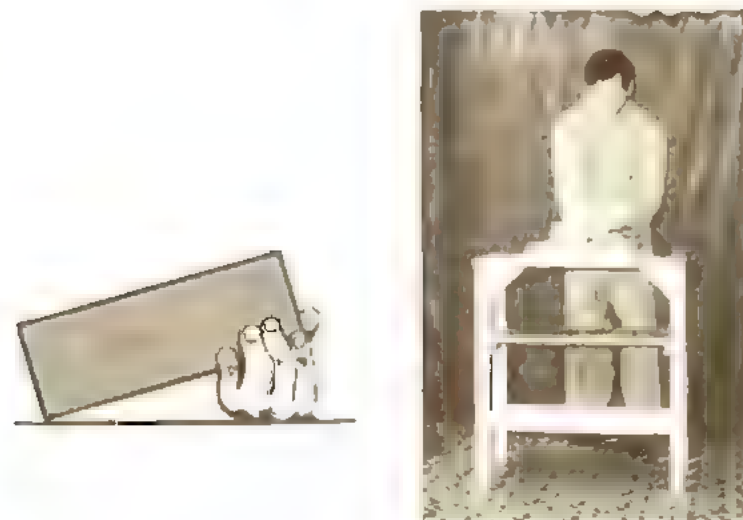
After a hundred days one's skill should be tested out on bricks. There are three types of bricks viz:—1. Green bricks 2. Red bricks and 3. Red webbed brick. Green bricks are comparatively easy to break. At the onset, three green bricks should be used and they should be placed in such a position, as shown in the diagram. First, use the 'Stamping' method and in coordination with the body, stamp the palm on to the middle part of the bricks. (See Figs. 13-14) This way, the bricks would give way. Following this, employ the cutting method. Then consecutively use the slapping and throwing methods. If one could break the green bricks by all the mentioned methods, the next step is to use red bricks. Later wooden planks should be used. When both bricks and planks could be broken, one's hands are then ready for use.

Breaking the bricks on a stand.



Note: The hand should be "printed" on to the middle section

Breaking the bricks by supporting it on one hand.



This method should only be tried after the above method is successful. Note -- When stamping with the right palm downwards, the left palm which supports the brick, must be lifted upwards in coordination. See diagram on the left.

The application of the palm in defence.

The use of the palm is both emphasized by the Inner and Outer school of pugilism because, the palm could be utilised in many diverse ways. It can be used for grappling, printing, dotting or pushing, and tackling it is not easy.

The Outer School is famous for its "Willow Leaf Palm" (柳葉掌) as Fig. 15, and the Inner School for its printing and pushing palm (按掌) as Fig. 15. Though the names differ in these schools, their origin is similar and both could be traced to General Yueh Fei's "Double Pushing Palm" (雙推掌) (See Fig. 16). General Yueh's "Double Pushing Palm" is dependent on circular movements for its various changes. Such circular movements are long or short, vertical or horizontal. Because these circular movements are continuous, they imitate the creeping movement of a snake, whose head and tail could be called into self defence, with coordinated response. A long circular movement acts best, when it entwines. In Tai Chi Chuan, the "Brush Knee and Twist Step" (擺膝拗步) embodies such a movement. (See Fig. 17). A short circular movement is best for blocking as exemplified in the Hsing-I "Transverse Blow" (橫擊) (see Fig. 18). A vertical circle is best for attack, as seen in the Tai Chi's "Cloud Hands" (雲手) (See Fig. 19). All these examples of circular movements can be found in the various texts on pugilism. As to their variations, a short discussion attempted here would not suffice to cover them.

The way to have *Chi* (勁) emanating from the palm, is to exert it from the *Tan Tien* (丹田) from where, the *Chi* should traverse to the palm. This is because, there are five places where, *Chi* usually stop. The first place is at the shoulders, the second in the elbows, the third, at the wrist, the fourth at the palm and the fifth at the finger tips.

If the recommended measures of training are adhered to, while training for the Iron Palm, both *Chi* and *Ch'i* (氣), would traverse through the five regions mentioned above and, when force from such trained palms is applied on an adversary, victory will be ensured.



Pushing Palm



Willow Leaf Palm



16



17

In practice, the secret of using the palm is not to allow it to rest in complete contact with the adversary's body. Rather, the finger tips should be used to test out the adversary's intent and the base of the palm is used when application of force is called for.

When using the palms for exertion of force, make sure that the arms are not raised above the shoulders. At a lower level, the arms should not be lowered below the navel. When the left hand alone is used, the right hand, must be pulled back in coordination and vice versa.



18



19

f The use of the Slapping method.

1. In an encounter, suppose I take a step forwards and deliver a punch to the opponent's stomach.

The opponent counters by stepping forwards with his right foot and blocks my right arm with his right arm. (See Fig. 20).

I should then relax my right arm and grasp hold of his right wrist and in coordination with a backward twist of my trunk, I should then pull him backwards and downwards. (Fig. 21).

The opponent by then would be pulled forwards and downwards. Then exerting Chin via the palm, a slap should be given to the opponent's back, in the region between the two scapulae. From such a slap, the opponent would most likely vomit blood and collapse. This is because, the area struck, is in proximity to the upper part of the lungs. (Fig. 22).





2 Suppose the opponent delivers a straight right punch to my face. I should step sideward and forwards (with my left foot) to his right side. At the same time, my left palm should slap his elbow towards my right side, to ward off his attack (See Fig. 23) and incline him towards his own left side.

Then in conjunction with this left hand movement, I should slap across towards his face with my right hand. (See Fig. 24)



3. Suppose the opponent catches hold of my neck with both hands, with the intent of strangulating me (Fig. 25). I should push both my arms upwards between his arms and then, I should separate both my own arms outwards. Thus, I would disengage his hold and following this disengagement, I should slap on both his ears or his temples with both my palms as shown in Fig. 26-27.



4 If the opponent delivers a left punch as shown in Fig. 28, I should twist my torso towards the left while at the same time, my right arm is used to rotate as well as ward off his right arm (note: this rotating motion of my arm is applied to the opponent's elbows) following this I should slap downwards towards his groin as shown in Figs. 29-30.



II The use of the throwing method.

1. If the opponent delivers a left punch, I should side step forwards (with my right foot) towards his left side. At the same time, my right hand is used to ward off the opponent's arm by slapping it across to my left. (See Fig. 31)

Then, in conjunction with a kneeling movement of my left leg, I should hit out at his groin with the back of my left palm. (See Fig. 32)



2. Suppose the opponent delivers a right punch from behind as in Fig. 33, I should twist my torso backwards while at the same time, I should move my right arm in an arc, from below upwards and backwards so that, when I have completed this turning movement, my right elbow is employed to ward off as well as to press down on the opponent's elbow. (See Fig. 34).

Following this, I can then 'throw' the back of my palm on his right temple as shown in Fig. 35



3. If the opponent hits out with his right fist, I can employ my left palm to slap down on his right wrist to ward off his attack as in Fig. 36.

Following this, I can 'throw' the back of my right palm across against his right temple. (See Fig. 37).



4. If the opponent catches hold of my coat with his right hand, as in Fig. 38, I should slap the bend of his right elbow downwards and towards his right (thus inclining him towards his right side). At the same time, I should 'throw' the back of my right hand against his left temple. (See Fig. 39).



III The use of the cutting method.

1. If the opponent delivers a punch, I should use my left palm to displace his right arm as in Fig. 40.

At the same time, I should employ my right palm and 'cut' against the opponent's neck as shown in Figs. 41-42.



2. If the opponent catches hold of my coat at the back as in Fig. 43, I should turn around with my whole body. At the same time, my right palm should cut backwards (in conjunction with my body movement) against the opponent's kidney region, as shown in Fig. 44.



3. If the opponent delivers a right punch, I should displace his right arm with my left hand (Fig. 45). Simultaneously, my right palm can 'cut' against his neck in the region, where his important blood vessels are situated. (Fig. 46).



4. The opponent delivers a left punch.

I step backwards and sideways with my left foot. At the same time my right arm is used to ward off and displace the opponent's left arm. (Fig. 47).

Following this, applying the 'cutting' method, my right hand is used against the opponent's throat. (Fig. 48)



IV The use of the stamping method.

1. If the opponent catches hold of my coat lapel, I should, without giving the opponent time to exert himself further, slap the bend of his right elbow downwards and towards his right, to ward him off (See Fig. 49).

Simultaneously, I should employ the base of my palm to 'stamp' on his left temple. (Fig. 50).



2. Suppose the opponent delivers a left punch. I should place my right hand below his left elbow and thrust my forearm forwards as well as slightly sideways, to ward off the opponent's left arm. (See Fig. 51). At the same time, I should continue this thrust forward movement of my right arm and stamp the base of my palm against the opponent's chin as in Fig. 52.



3. If the opponent delivers a left punch as in Fig. 53, I should rotate my right forearm against his left elbow so as to displace and deviate his left arm as in Fig. 54.

At the same time, I should take half a step forwards with my right foot and then I should continue rotating my forearm and then stamp the base of my palm against the region just below his ribs as in Fig. 55.



4. If the opponent delivers a right punch, I should thrust my left forearm forwards to ward off his attack and continuing this forward movement, my left finger tips should attack his eyes. (Fig. 56)

Following this, I should take a step forwards with my left foot and 'stamp' against his solar plexus with the base of my right palm. (Fig. 57).



V The use of the dotting method.

1. The opponent delivers a straight right punch as shown in Fig. 58

I step sideward and forwards to his right side and with my left palm, I displace his right arm towards my right side. (Fig. 59).

Then employing the 'dotting' method, I thrust my right hand into his right armpit. (Fig. 60).



2. The opponent delivers a right punch. (Fig 61).

Like the previous example, I step sideward and forwards to his right side and utilise my left palm to ward his right arm towards my right. Simultaneously, employing the 'dotting' method, my right hand is thrust into his solar plexus. (Fig 62).



3. I step forwards to deliver a left punch to the opponent.

The opponent steps forwards and block my left forearm with his left forearm. (Fig. 63).

I rotate my right forearm so as to deviate the direction of the opponent's left forearm. At the same time, the same forearm is thrust forwards and the finger tips of the right hand are used to 'dot' against the opponent's eyes. (Fig. 64).



4. The opponent delivers a right punch. (Fig. 65)

I utilise my left hand to grasp the opponent's right elbow and twist it towards his right. (Fig 66).

I then step forwards with my right foot so that it goes behind the opponent's right foot and simultaneously, employing the 'dotting' method, my right hand is thrust against the opponent's throat. (Fig. 67).



The "All Round" method of training.

After a hundred days' training, the Iron Palm should have been successfully acquired. However, the skill achieved should still be regarded as unpolished, unless further training is given to the "All Round" method. If this method is disregarded by the trainer, it would not be possible for him to dispense himself of the iron filing bag, which must be his close companion as long as he wishes to retain his skill. On the other hand if the "All Round" method is practised, the trainee would not only enhance his skill with more supple quality, but could also forego the necessity of using the iron filing bag, in further training.

The "All Round" method was a long kept secret among the former Masters. Those who have not trained in the Iron Palm before, could, by the employment of this method alone, succeed in breaking bricks in four or five months' time. The author does not wish to withhold its secrets and hereby wishes to recommend this method to his readers.

I. The salient features in training:

1. During each movement, make sure that breathing is coordinated with. At the same time, a conscious effort is exerted to focus attention on the palm.
2. Breathing must be natural. It must be deep, silent, soft and long and must above all be not too rapid nor too slow in tempo.
3. Irrespective whether the movement is a lifting or a pressing one, the tips of the elbows must face outwards (in relation to the body) and the fingers must be held close together.
4. During a lifting or a pressing movement, the knees must be straightened, for only this would blood circulate from the 'Tai Ten' to the two sides of the chest and then to the two palms.
5. In pressing or lifting, mentally focus attention on the palms. While lifting, imagine that one is holding up to the sky as if, "it may fall" and while pressing, imagine that one is pressing on a mountain, which is about to "upturn".

6. During training, there must be concentration. A conscious effort must be exerted and breathing must be quiet.

7. After a training session, post training exercises must be done, as when one is training for the Iron Palm.

8. This "All Round" method has a limited number of movements but, it would suffice, if one could practice it twice a day.

II The "All Round" method itself.

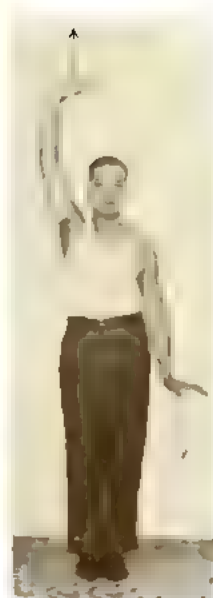
1. When training, stand at attention. The lower limbs must be held close together. Stare horizontally and straight ahead. The left palm is made to face upwards, while the fingers of the left hand are pointed to the right. Then, in coordination with inspiration, the left hand is lifted upwards, as if it were being hung the sky. The right palm is held downwards and the fingers of this hand are pointed to the right. The right hand is then pressed downwards as if it were pressing on the ground. When the movements are at an end, exhale and relax the whole body. This is regarded as the first stance.

Without changing stance, perform the movements of lifting and pressing thrice (Fig. 68).

2. Following the above, do the same movements but in the reverse, the right hand is used for lifting and the left arm for pressing. This is regarded as the second stance. Also perform these movements thrice. (Fig. 69).

3. Following the above stance lower the right arm downwards, so that now both arms lie on each side of the body. Then, in coordination with inhalation, lift both arms upwards, as if they were being hung up the sky. When the lifting movement is at an end, exhale and relax the whole body. This is regarded as the third stance. Perform these movements thrice. (Fig. 70)

4. Following the third stance, press both arms downwards and when this movement is at an end, exhale and relax the whole body. This is regarded as the fourth stance. Also perform these movements thrice. (Fig. 71)



Explanatory notes on the "Secret Discourse on the use of the Palm."

The Shaolin monk Poen Shin (朴心) was an expert in the use of the palm. He trained in it incessantly for twenty years and through experience, has composed the following discourse, for the benefit of posterity.

氣 自 丹 田 吐

"The Chi must emanate from the Tan Tien."

The Tan Tien is situated three inches below the navel. It occupies a central position in the body. If Chi could be mustered in this region, one's footwork would be stabilized, relaxation could be more easily induced and Chin could be better coordinated. These, it must be emphasized, are the basic requirements of the Inner School.

To emanate, means to issue forth. If Chi is gathered in the Tan Tien, it should follow that Chin, would issue forth from the Tan Tien.

全 力 注 掌 心

"Strength must permeate to the hollow of the palm."

When using the palm, one's skill would be considered excellent, if Chin (or strength) could be drawn into this region. To have Chin permeate to this area, there are two methods viz: -

- (a) The Xia Chia or Inner School, uses Chi to secure this effect.
- (b) The Outer School or Wai Chia employs force to gain the same result.

The methods recommended for training the Iron Palm, are of the latter category.

按 實 始 剛 力
**"Force is employed only when the
palms are pressed in contact."**

The secret of using the palm is first to touch (with the finger tips) then to press for contact and then to exert force. When the finger tips are used first, they can test out the intents of the adversary and if this is followed by pressure with the palm, the adversary can then be manipulated into a disadvantageous posture. At this stage, if Chin is focused on the base of the palm, force can be exerted and in all likelihood, the adversary would be thrown out.

吐 氣 須 開 聲
**When exerting force, coordinate breathing
with a shout.**

When exerting force on a adversary, one must coordinate this with one's breathing and breathing should in turn coordinate with a shout. The two components of a shout are a "Hung" sound and a "Hah" sound. A "Hung" sound is to move up energy and a "Hah" sound is to express forth one's strength. An expression of an alarming sound while exerting strength adds force to it and in addition, it alarms and surprises the adversary, rendering his disposal easy, because of his confusion.

推 宜 朝 上 起
When pushing, push in an upward direction.

In using the palm against an adversary, if it is one's intent to have him thrown backwards and upwards then, the position of his body to utilise is the region between the heart and the navel. In pushing, feel with the finger tips first, then draw back and lower one's trunk, keep both elbows drooped, make close contact with the hollow of the palm, focus attention on the base of the palm, render a loud shout, and push upwards. The adversary is bound to be thrown backwards and upwards with his feet away from the ground.

If it is the intent to throw him backwards in such a way that his face looks upwards, then the region to utilise, is the area between his throat and his heart. The same requisites of lowering the trunk, testing with the finger tips etc., applies. In addition, the forearm must travel downwards and forwards and, the adversary will fall away, in the manner described.

緊 追 短 馬 蹄
**Keep close to the enemy and ensure the
hind leg is pressed backwards.**

Close contact means that, when the enemy advances, I retreat and when he retreats, I advance. Such close contact, therefore, requires coordinated footwork.

Only when close contact is maintained, would the use of the palm be effective. And, when the palm is used, the hind leg must be pressed backwards or, else a push given, would lose the necessary strength.

三 字 沾 按 吐
**The three words "Chim" (Testing Out) "Ann"
(push) and "To" (exert).**

"Testing Out", or Chim, means feeling with the finger tips as mentioned above.

"Ann", or push, is literal in meaning.

"To", or exert is to use force.

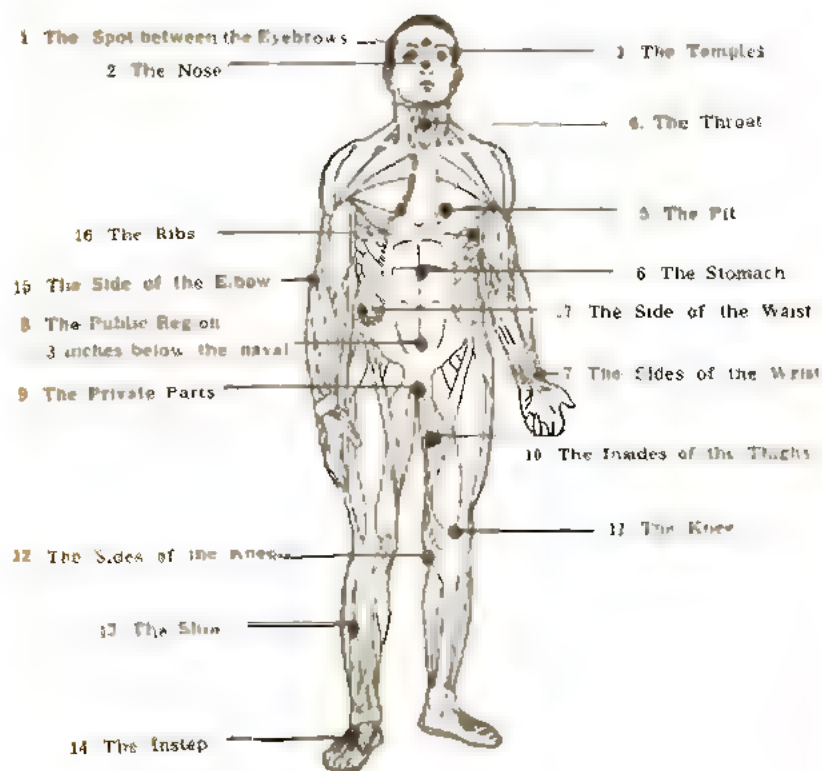
都 用 小 天 星
Make use of the "Small Star."

The "Small Star" means the base of the palm.

The base of the palm when used, is best applied on the following regions:—

(A) The Front:

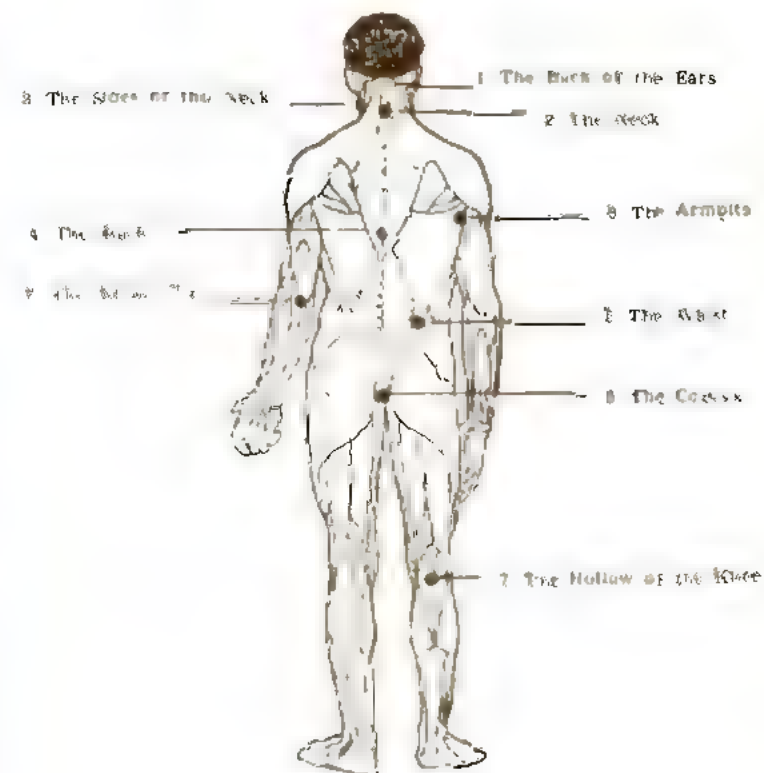
The Spot between the Eyebrows, Nose, Temples, Pit, Stomach, the sides of Waist, the Public Region, Private Parts, Insides of the Thighs, Knees and Sides of the Knee.



(B) The Back:

The Back of the Ears, Sides of the Neck, Neck, Back, Sides of the Waist and the Coccyx.

The "Willow Leaf" palm of the Outer School also used the base of the palm for exerting force. On the other hand, the Inner School, emphasizes the use of the hollow of the palm.



Questions and Answers

1. When one is training in Tai Chi Chuan, can one take up the Iron Palm at the same time?

It is not beneficial to train both Tai Chi Chuan and the Iron Palm at the same time. This is because, the Inner School of pugilism of which, Tai Chi is a branch, lays particular emphasis on the training of 'Chi', and the training of Chi would be adversely affected if attention is devoted to the exertion of strength, which is required when training for the Iron Palm. The exertion of strength, prevents the permeation of Chi throughout the body. Thus, the principles propounded in Tai Chi do not tally with those propounded in the Iron Palm. For a beginner of Tai Chi, who is yet unfamiliar with the principles, the above facts are of particular importance.

2. Of the two recommended methods for training, which is the faster one, the use of peas or the use of iron filings?

It can be deduced from the name 'Iron Palm' that the use of iron filings, is obviously the better method. However, the same results could be attained, with the use of peas alone.

3. If a morning and evening session is devoted daily to training, how long would it take to be able to break bricks?

If the recommended measures are followed, generally speaking, fifty days' training would suffice.

4. Is it sufficient if only the right hand alone is used in training?

Any one hand can be trained alone. However, it is customary for past masters to train only the left hand. This is because men are on the average right handed and, the training of the left hand alone, is to avoid inflicting injury to others unintentionally.

The gentler method of training that I have recommended, however, does not limit training to one hand alone. One or both hands can be used and no unintentional injury can occur.

5. Is Mr. Ku Yu Cheong still living?

Mr. Ku was in Kwai Chow province many years ago. It is regretably learned that he passed away in 1962.

6. If your training methods are adhered to, and success is acquired, are there further methods of training?

There is no further method when success is achieved. The only alternative, is to train as recommended continuously.

7. If iron filings are not obtainable, would ball bearings serve as a substitute?

The use of ball bearings would serve the same purpose as iron filings but, they are comparatively more expensive. I would suggest the use of a mixture of green and black peas if iron filings are not available.

8. Why must one put on a mask when training?

The main purpose of a mask is to filter off any dust that might be inspired into one's system.

9. Is it fitting to train the Iron Palm and the Kung-Fu at the same time?

Yes. Both methods of training at the same time are not contradictory.

10. After what duration of time can one take his meal following a training session?

After an hour has elapsed, one can safely take his meal.

However, it must be emphasised that one should not train on an empty stomach. A cup of milk just before a session would aid considerably in replenishing the store of energy that is called upon during training.

11. Is the medication mentioned for training a type of western medicine?

No. The medication is all derived from Chinese herbs.

12. Why is it, that after a full year's training, I am still incapable of breaking a brick?

I am of the opinion that probably you have trained with the wrong methods for, from personal experience, a hundred days of training, is generally sufficient to achieve this feat.

13. Is it possible to dispense with the use of medication during training?

If the wrong medication is applied or if applied in the wrong manner, injury and occasional death could result. The more so, would such ill effects occur, if medication is dispensed with during training.

14. It has been claimed that training in the Iron Palm would so roughen the hands, that even it's writing ability would be affected. Is this true?

As mentioned in my book, the basic exercises for training could be categorised into the external and internal type.

The external type utilises sheer brute strength. Small wonder, the skin of the hand is rendered coarse through direct friction with the iron filings.

However, the internal type of exercises are more subtle in that gentler force is called upon and, this together with the application of proper medicants, do not coarsen the hands. The ultimate result of training with the latter method, is to toughen the ligaments and tissues internally while externally, the hand would present an appearance no different to those of a normal person. When called into use, however, such hands are as tough as iron and their external appearance, therefore, would not betray their worth.

15. How could it be accounted that the 'gentler method' is so effective in training?

It is difficult to realise why weight lifters who daily devote so much of their time to training, have no strength comparable to those who train in the Iron Palm.

The gentler method makes use of 'Chin' and not brute strength. Between 'Chin' and strength there is a world of difference.

Weight lifters aim to achieve strength of the body as a whole. Trainees of the Iron Palm however focus their strength on the hands alone. Granted if both groups do originally possess the 'strength of a hundred taels' the strength of the latter is concentrated, while that of the former, is evenly distributed throughout the body. This accounts why trainees of the Iron Palm do apparently exhibit greater strength.

16. How do you apply medication during training?

This question has been dealt with in some detail in my book and it is not proposed to go further into this subject in detail.

One point I wish to emphasise here is that, whenever the hands are bruised or if they are injured during training, there is no need to wait till the cessation of a session before applying the necessary medicants.

17. Is it true that training for the Iron Palm is only limited to those who possess strength and a good physique?

No. It is not necessary to possess an exceptionally good physique before such training can be attempted. However, people with heart disease should refrain from such training.

18. If your methods are followed which portion of the hand could develop 'Chin', the palms or the fingers?

When success is achieved, the fingers, palm, wrist and back of the hand would all possess 'Chin'.

19. I have seen 'street peddlers' breaking stones weighing from 70 to 80 taels with their bare hands? If your instructions are followed, could I expect to achieve the same feat as these peddlers after a hundred days?

The answer is in the negative. It is not possible to achieve the feat of these street peddlers in a hundred days. What can be achieved in a hundred days, is the ability to break a few bricks.

20. The street peddler I mentioned, is thin and his eyes seemed sunken in their sockets. Is this the result of injury suffered while training for the Iron Palm? Is it characteristic of all trainees in the Iron Palm to be thin and skinny?

If the proper method is not employed in training it is not uncommon to suffer serious injury. This is especially true if there is a lack of guidance by a good teacher or, if the proper medicants are not applied. Young people in particular could have their growth stunted and, it is quite possible that the mentioned peddler owed his present appearance to misguided training when he was young. It is, however, untrue that all trainees of the Iron Palm, are characteristically thin and skinny in appearance.

21. According to the peddler, it took him three full years to gain his present ability. Is it true that three full years is required to achieve such feat?

If the stone used by this street peddler, had not been previously tempered with by chemicals, and if it is by the sheer force of his hands that he broke the piece of stone, then his art is in all probability a true art and it is quite true that it requires three full years of training to achieve such skill.

22. If peas are used for training instead of iron filings, is it still necessary to use medicants?

Yes. The application of medicants is to aid the circulation in the limbs and to minimise the formation of bruises. Medication, therefore, is necessary irrespective of whether peas or iron filings

are used.

23. Who originated the Iron Palm?

As mentioned in the text, the only historical evidence of the Iron Palm is recorded in the "Yi Chin Ching." The originator is unknown.

24. What benefit is there to the body in training for the Iron Palm?

The benefit derived from such training, is only limited to the development of 'Chin' in the palm, wrist and forearm.

25. If there is a wound in the skin, is it advisable to apply medicants under such circumstances?

No. It is better to wait till the wound is healed.

26. Is it true that training in the Iron Palm could lead to the vomiting of blood?

If the proper method of training is not adhered to, there could be harmful effects on the body. It is, therefore, best for a trainee to stop temporarily whenever he feels unwell and to investigate whether he has any faults in his training methods. He may then proceed, when such faults are corrected. If the trainee ignores the above suggestions, it cannot be guaranteed that vomiting of blood would not occur.

27. Is it necessary to warm the 'medicated wine' before application?

No. It is not necessary.

28. Could ordinary wine be used instead of medicated wine?

No. The use of ordinary wine cannot be recommended.

29. Is it true that during the hundred days of training, sex is taboo? Is it also true that nocturnal emission, is harmful during training?

According to my personal opinion, it is not recommended to stop sex during the hundred days of training. Like over-eating, too much sex is generally not good but, this does not mean that temperance in sex, is disallowed during training.

As to nocturnal emission, it is physiological in that it is an overflow due to excess storage. It, therefore, exerts no ill effects during training.

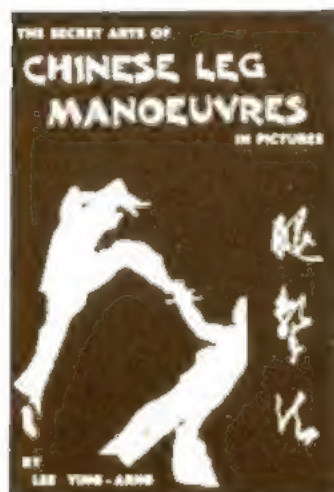
BOOK COMMENTS

The secret arts of **Chinese Leg Manoeuvres** in picture by master Lee Ying-ang is an excellent book on foot-fighting, it should be of interest all self-defense enthusiasts, because the leg is stronger and longer than the arm.

Osmo Tuiskula
Combat Sports Service

Mr. Lee Ying-ang's book **Chinese Leg Manoeuvres** is the answer to all followers of Oriental Self-defence who want a clear, concise instructional book, I find it so practical, that I recommend unreservedly to all members of Judo, Karate, Kenpo and the other Gung-fu systems. Certainly he is one of the most qualified author, who will make a vital contribution to the now evident and world wide interest in Chinese Self-defence. Let's hope he'll have more books to offer real soon.

James Y. Lee
Author of "Modern Kung-Fu"



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